

PHARISAISM DISPLAY'D,

OR

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# Hypocrisie Detected.

IN A C. 432.

# SERMON

Preached in

St. *Mary's* Church in *Stamford*,

*August* the 21st, 1690.

Being the Triennial Visitation of the Right Reverend  
Father in God, *Thomas* Lord Bishop of *LINCOLN*.

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By *GEORGE TOPHAM*,  
Prebendary of *Lincoln*.

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By the Rev. the Vicar of the Parish of Stamford  
St. Mary's Church, Stamford



By GEORGE TOMHAM,  
Proprietor of the Stamford Press

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# PHARISAISM DISPLAY'D,

OR

## Hypocrisie Detected, &c.

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S' LUKE xii. v. i.

*Beware ye of the leaven of the Pharisees,  
which is hypocrisie.*

**R**eligion and a Holy Life is so necessary for the making all Humane Societies Happy, that thereupon it has constantly been recommended by the wisest Men, and greatest Philosophers : The very Poet could observe this to his Country-men the *Romans*,

*Dis te minorem quòd geris*

*Imperas ;*

that they owed their Success to their Piety, and were made Commanders of the World for their Obedience to their Gods.

'Tis

'Tis of such concern for the establishing Government, that all Law-givers have thought it necessary to prohibit the Violation thereof; and it carries so much of the Image of God in it, that all his Revelations to the Patriarchs and Prophets, especially that by the Blessed Jesus to the Christian Church, do mainly insist upon it.

When the Heathen World went greatly astray, by their abominable Idolatries, even in their pretended Religious Rites, the Doctrine of the Gospel appear'd to turn them from the power of Satan unto God : And when the *Jews* (but chiefly the *Pharisees*) had so strangely degenerated in their Principles and Practices, from the great Design of the Law, our Lord protests against them, and gives his Disciples this caution, *Beware ye of the leaven of the Pharisees, which is hypocrisy.*

From which words I shall observe,

*First*, Who these *Pharisees* were.

*Secondly*, What this Leaven of theirs was, which our Saviour cautions his Disciples against.

And then, *thirdly*, Consider how much of this



this four Leaven is spread abroad amongst us, and give some Cautions against it.

*First, Who these Pharisees were:*

They were a particular Sect, proudly affecting singular Opinions and Practises different from the other *Jews*, and such as were not enjoyn'd in the Law of *Moses*: The Name *Pharisee* is to seperate and divide; and themselves were distinguish'd into several sorts, as the *Jewish* Writers tell us.

Some were called the *Sechemitical Pharisees*; these made a Trade of Religion, and all their pretended Sanctity, was only to vail their inward Villanies, that so they might the more demurely Cheat. Others were styl'd the *Stumbling Pharisees*, who for an appearance of Humility, would scarce lift up their feet in the Streets. Others they called the *Winking Pharisees*, because they shut their eyes as they past along, least they should (as they gave out) behold a Temptation. And others they styl'd the *Boasting Pharisees*, because they pretended not only to do whatsoever the

Law

Law required, but even to Works of Supererogation, to perform a great deal more ; and upon this account, boasted that God himself rejoyced in them, and that they were infinitely dear to him.

Yet if we may credit *Josephus*, they did not withdraw themselves from the Synagogue, or Temple publick Worship. Tho' concerning the Synagogue-Worship, there is probable Evidence, that the chief Sects among the *Jews*, and therefore the *Pharisees*, as one of them, had their distinct Assemblies : And 'tis certain, the *Pharisees* did reject the best of Men from their Synagogue-Communion, meerly for confessing that *Jesus was the Christ*, and becoming his Disciples. And in the Temple-Worship they were guilty of a kind of Separation, under an appearance of Communion ; for whereas the Daily Sacrifice in the Temple was a Burnt Offering, and therefore appointed for Expiation and Attonement, the Devotions of those who attended at the Hours of Prayer and Sacrifice, ought to be conformable thereunto ; but the *Pharisees* Prayer there, as our Saviour describes it, had nothing in it of Humble Supplica-

Supplication for Mercy and Favour, *but he thanks GOD that he was not as other men.* And this Spirit of Division was so much worse in them, because 'twas founded in a high conceit, and great confidence in their own Piety, when all the while there was nothing in it but Hypocrisie.

Which brings me to the second Considerable, what this Leaven of the *Pharisees* was, which our Lord and Master cautionizes his Disciples against: And this Leaven (as he Expounds himself) was of two sorts; the Leaven of Corrupt and Superstitious Doctrine, *Mat. 12. ver. 16.* and here the Leaven of Hypocrisie: Now 'tis the nature of Leaven not onely to spread and diffuse itself, but also to swell the Lump 'tis mixt with: so this Leaven of the *Pharisees* did sour and imbitter their Minds, puff and fill them with Hypocrisie, Cruelty, and Pride. Hypocrisie is an affectation of seeming to be what a Man is not, in point of Piety towards God, or Love and Charity towards Men; and at this Art, the *Pharisees* were subtil Masters: Whenever they design'd to de-

your Orphans or Widdows Houses, long Prayers, and Fasting twice a Week, must usher in the Inhumane Villany. If any Covetousness, or Cruelty of more than ordinary Size was to be committed, they presently covered it with *Corban*, and were Deceivers of Men in the Name of God. Their Study was to be circumspect and wary in their Wickedness, *Noctem peccatis & fraudibus addere nubem*; They sinned out of sight as much as might be, and made it their business only to appear unto Men to be Righteous: And therefore well might our Saviour give it in charge to his Disciples, to beware of their Leaven or Hypocrisie. And because he did so, I shall give some Instances wherein this their Pharisical Hypocrisie did consist:

*First*, They placed much Righteousness in their being a peculiar Party, and maintaining a kind of Separation, and pretended to a greater Holiness and Devotion, an exacter Knowledge of the Law, and a more perfect Obedience to it, than any of the rest of the People; and by these Pretences gain'd strangely in the Opinion of

of the unthinking Rabble. Our Lord himself brings in the Pharisees openly boasting a greater Piety, a stricter Life, a higher Righteousness than any other sort of Men. In the 18th of St. Luke, *verse 8.* Two Men (says he) went up into the Temple to pray, the one a Pharisee, the other a Publican: The Pharisee stood, and prayed thus with himself; God, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican. Where we find him making a Distinction, between himself and other Men, in the very first words he speaks to God. Yet for all this, if we observe the Character our Saviour gives of them, we shall find them so far from being better, that they were worse than other Men; that tho' they profess they were no Extortioners, yet they devour'd Widows Houses, and that for all their pretended outward Sanctity, they were within full of Extortion and Excess. *Secondly,* Their Righteousness did much consist in such a Zeal as was disorderly, fierce, and censorious. They declar'd a



great Respect to the Memory of the Prophets, but this was only to gain Credit to their own Dictates. Their Zeal was a violent espousing the Interest of their own Errours, and was not so much for God and his Law, as for themselves and their own Party. They were far more nice, far more scrupulous in lesser things, than they were in those of greatest Moment, far more punctual in the Observance of their own Precepts and Institutions, than those that were of God's appointment. They were strict in washing those hands which remain'd polluted by Evil Works; and were careful to tythe Mint, Anise, and Cummin, but omitted the weightier Matters of the Law. For what Law more Sacred and Indispensable, what more Natural and Agreeable to Humanity, than that which requites us to Honour our Parents, to Relieve and Assist them in their Necessities and Wants? Yet such was the Blindness of the Pharisees, that with respect to their unlawful Vow of *Corban*, they could without Regret dispence with the Law of God, in not honouring their Parents.



Another Instance of their Hypocrisie was, That they prescrib'd to others what themselves would not practise. They were forward in binding heavy Burdens on other Mens shoulders, but were not willing themselves to stoop to the Duties of Subjection and Obedience. They were so little Friends to *Cesar*, that by them the Question was propounded, *Whether it was lawful to give Tribute to him, or no?* And were (as *Josephus* relates) constantly disaffected to their Governours, and frequently Turbulent and Seditious; for they were of a haughty and proud Spirit, and scorn'd to pay Respect to any Rule or Order, without it carried the Impress of their own Invention, looking upon themselves as the only Pious, and Favourites of Heaven, and therefore fit to manage all Affairs, both in Church and State. And when they had the Power in their Hands (notwithstanding their pretended Humility and Mortification) none were more violent and bloody than they, as appears from their barbarous Cruelties under the Government of *Alexandria*, and especially in their being concern'd in prosecuting our Lord to death, and his Apo-  
stles

files after him with various methods of Cruelty, and particularly murdering *James the Just*, the first Bishop of *Jerusalem*.

The last instance I shall give of their Hypocrisie, lay in their flaming Zeal to proselyte to their Party, to make Disciples to their Sect, whilst they made them worse and not better, greatly more worse than they were before: This our Saviour objected to them in the 23 of *St. Matth. v. 13.* *Wo unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one Proselyte, and when he is made, ye make him twofold more the child of hell then yourselves.* And so indeed they did, for the Proselytes made by these Pharisees, became much worse than themselves, the Scholars far out-did their Masters in their wicked lives. This was observ'd by *Justin Martyr*, *Οι δὲ προσήλυτοι ἐ μόνον ἐ πνεύματι ἀλλὰ διὰ λόγον ὑμῶν βλασφημεῖται εἰς τὸ ὄνομα αὐτοῦ.* The Proselytes (says he) that are made by you, do not only not believe, but do blaspheme the Name of Christ twice as much as you yourselves; the Gentile exceeds the Jew in his Unbelief.

Thus

Thus having given some instances of the Hypocrisie of the *Pharisees*, I shall now proceed to consider how much of this sower Leaven is spread abroad amongst us, and give some Cautions against it : yet I shall not strain Resemblances to make the Cases parallel, but only take notice of things as they really are, to observe how far there is a likeness to, or compliance with the Spirit of *Pharisaism*. And by the way give me leave to declare, that I cordially wish well to all Men of what Party or Perswasion soever ; and therefore whatever I shall say, that speaks the Error or Danger of any of them, is not out of design to blacken or cast reproach, but out of this true charitable end, to warn others to beware thereof : And for my part, I look upon it as my Duty, to speak out ; for whilst the Sons of the Church of *England* were in pursuit of the Jesuit , an unexpected Party came behind, and I am afraid, still lies lurking to reward them with *Joab's* Complement under the fifth Rib. Do we not daily hear them bespatter the purest Church in the Christian World, revile her whole Government, Discipline, and Service, traduce her  
Clergy

Clergy of every Rank and Order, and endeavour by all Arts and Slanders, to poison the World again with their old Pharisaical Leaven of Sedition and Faction. Now shall we, whilst the Papists on one hand call us Hereticks, and charge us with Schism? and the Separatists on the other hand (notwithstanding our late opposing the *Romish* Designs, when we know who they were that readily joyn'd) charge us with Popery, and give our Worship the title of Antichristian; be silent, bear the Charge, and not plead for ourselves? God forbid; I shall therefore in as few words as I can, lay open the Leaven of both these Parties, and give some Cautions against it.

And first for the Papists:

Our Case with respect to that of the Church of *Rome*, is much like that of the Apostles, with regard to the *Scribes* and *Pharisees*, for when they professed the Christian Religion, and Worshipped God after the way which they unjustly called Heresie, the *Pharisees* sentenced them to be put out of the Synagogue: And Jesus himself (as the *Talmud* of the *Venice* Edition, has been observ'd to affirm,) was excommunicated with

with the *Shammatha*, or Great Excommunication : And because we (as we ought) reject the Evil and Corrupt *Romish* Doctrines and Practises, which are all laid (*Pharisee* like) in Hypocrisie, to maintain their own Grandeur, and make good their *Regalia Papa*, they let flie their *Anathema's* in the various Canons of the Conventicle of *Trent*, and Annually (with all the Solemnities of a proud and malicious Zeal) Curse us in the Bull in *Cenâ Domini*. And tho' they at *Rome* keep to their publick Worship, as the *Pharisees* did, yet are they grossly guilty of Schism, by unjustly rejecting all other Christian Churches. And herein they pass Sentence, as the *Pharisee* did against the *Publican*, upon those who are much better than themselves.

And as 'twas one quality of the Leaven of the *Pharisees* to be fierce and cruel, for where they could not prevail by their Hypocrisie, when they had any Credit or Authority in the State, they made use of that (tho' after the most barbarous and inhumane manner) to proselite to their Party. And do not the *Romanists* take the same Methods ? Are not their chiefest Arguments

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drawn ( where they have power ) out of *Bonner's Logick, Fire and Faggot* ? Is it not by Bloody Inquisitions, Massacres, and Rebellions ; by horrid Treasons and cruel Conspiracies , that they propagate that their *Romish Religion* ?

In short, as the *Pharisees* of old, so the *Romanists* of late, put themselves into all Garbs, and sute themselves to all Dispositions, the better to proselite to their Party ; if to day they are full of Processions, Fastings, and Whippings, to morrow shall gratifie them with Masqueradings, Plays, and Jollity ; if upon one Door there be an Excommunication, casting down to Hell all Transgressors, upon another you'll see a Jubilee, or Pardon for all Transgressions ; if on one side of the Street a House of Vail'd Nuns, on the other, a House of open Curtesans : Their promising of Pardon of Sin, upon condition of Performances unnecessary and insufficient, such as undertaking Pilgrimages to the Shrines of Saints, Visiting Churches, making War upon Infidels and Hereticks, contributing Money, repeating so many *Ave Marie's* and *Pater Nosters*, what are they but Religious Cheats ? And tho they



they spare no pains, but compass Sea and Land to make one Profelite ; yet when he is made, (as our Saviour told the *Pharisees*) *they make him twofold more the child of hell.*

The next that falls under my consideration, are our Dissenting Parties at home ; and 'tis strange we should have any such at this time of day amongst us ; I know that the four Leaven of Division was once deeply moulded into our Peoples breasts, and they were envenom'd with an Opinion, *That the Bishops and Clergy, nay, all the Members of the Church of England, were Popishly affected* ; and this Calumny how weak soever, was yet so unhappily strong, as to carry off many well-meaning, but weaker Brethren from our Communion. But now that the Fathers and Sons of this Church, have given (especially under the late Tryal) such good assurance to the contrary, we hoped, (as justly we might) that their Mis-representations would easily have been seen through, and abhorr'd by all our Dissenting Brethren ; and that they would readily have come in, and joyn'd with us in one Publick Worship, and lent a helping hand to preserve that Church which the common Enemy thrust at with so

much Malice and Envy : For if there were any such Tincture of Popery, or Papistical Inclination in the Sons of the Church of *England*, as the *Romanists* have taught our Pretenders to a further Reformation to say and publish, why should the Emissaries of *Rome* be more industriously intent upon our Destruction, than upon the Extirpation of all other Protestants in the World ?

Indeed the reason is, That the Church of *England* has for her Faith resisted to Blood ; that this Church has sent into Heaven whole Colonies of Confessors and Martyrs for the Truth ; that this Church has constantly (and of late as much as ever) maintain'd her own Cause, and the common Cause of all the Reformed Churches ; that this Church is still (thanks be to God, and their Sacred Majesties) the Ornament and the Apology, the Support and the Protection of all the Protestant Churches throughout the World : Our Brethren beyond the Seas cannot be rooted out with ease, or but persecuted with safety, whilst there is a Church of *England* to stand as a Rampire in the way between them and Ruine : but destroy or extinguish this Church, and all the

the Reformed Churches abroad, will soon be shatter'd and made a Prey : O that our Separatists were wise ! that they understood this ! that they would but consider who they are actuated by : They little think that they are but Journey-men to their and our worst Enemies the Jesuites, who drive a Trade of Divisions in Church and State, in hopes one day to sacrifice them both to their Revenge and Avarice.

Now there's nothing more dishonourable to the nature of Man, or more to the shame of his understanding, than to be made another Man's Property, or Tool ; yet such is the sordidness of too many amongst us, that notwithstanding all the Arguments that have been us'd, they are still resolv'd to be over-reacht and abus'd by Men ingenuously wicked, are still as industrious Agents to spread abroad their Leaven of Separation, as ever. And therefore my Reverend Brethren, (with submission I speak it) I think 'tis the Duty of every one of us, in our several Places and Cures, to Cautionize our People to beware of them : And good reason we have for it, if we cast but an eye about us, and see how zealous they are to proselite to their several Parties,

Parties, and how maliciously they Mis-figure us to the more weak and unwary, to draw them from our Communion. They cannot but acknowledge, (and some of the Ring-leaders of them have done it in print) that we have all the Fundamentals of the true Religion, both in respect of Faith and Practice: We agree in all Essentials with all the Protestant Churches of *Christendom*, as the *Harmony of Confessions* will satisfy every Man, who will be but at the pains to read them.

We add no Articles of our own making to the *Apostles Creed*, (as we know who do) nor do we snip one of the *Ten Commandments*, and then slit another to make up the number: We do not equal the *Apocrypha* with the *Canonical Scriptures*, neither do we prohibit the Laity the consulting those Sacred Records, but as much as in us lies, endeavour to persuade them to read and meditate on them: We have but two Sacraments, according to our Saviour's Institution; and our Publick Service is perform'd in our own Language: We do not buy or sell Pardons, nor do we trust in any Merits save those of our most Blessed Redeemer Jesus Christ: We pray for none who are depart-

ed this Life, much less do we Invoke any of the Saints: We renounce the strange Doctrine of Transubstantiation, as we do all pretensions to Infallibility upon Earth. What pretence can they then have, not to joyn Communion with us? If some things indifferent and uncommanded in Holy Writ, do make them divide from us of the Church of England, they must (for the very same reason) not only separate from all the Reformed Churches of Europe, but from themselves too, wherein some things must be indifferent.

Yet notwithstanding all this, how pievishly are they bent against us? And out-run the *Pharisees* in the way of Separation; for those, though they were for Prayers of their own, yet joyn'd in the Publick Prayers of the *Jewish* Church; but these are so far from joyning with us in Prayer, that they cry out against our Publick Service, and condemn the Form, only because 'tis Uniform: Yet were they not as Ignorant as they are Envious, and as stubbornly resolved not to be Inform'd, as they are both, they might soon be satisfied, that set Forms of Prayer have been the constant Practise of the Church of GOD in her Publick Worship, in all Ages, both *Jew* and



and Christian. For as no Form of Prayer is the Mother of Confusion, so several Forms by Persons of the same Church, are the Means and Inlets of Division: and therefore to prevent all Divisions in the Church, and to avoid all ignorant, insignificant, and extravagant ways of expressing our Minds unto God in Prayer, as also that we might Communicate in each others Prayers, and reap the benefit of each others Fervency and Devotion, these were the great and weighty Reasons wherefore a set and standing Form of publick Prayer, has ever been prescribed and used in the Church.

Again, as the *Pharisees* of old were constantly backbiting and speaking Evil of the High Priest, so our Modern *Pharisees* make it a piece of their Religion, to bespatter and slander, despise and contemn the Persons and Commands of our Reverend Bishops, whom they ought to serve and obey in the Lord; Episcopacy being an Apostolical Institution, as appears from the Bishops which they Ordained in several Churches: And St. *Jerom* assures us, that 'twas the Judgment of the whole Christian World in his time, (that for avoiding of Schism and Heresies) it was necessary



cessary there should be one Bishop in every Diocese.

But to come nearer home, the Learned Doctor Du Moulin wrote a Book to Vindicate the French Reformed Churches from being a Pattern to any Scottish or English Presbyterians to reject their Bishops, where he gives us also the severe Censures of Zanchy and Calvin against those who deny Obedience to their Lawful Bishops. *Tester me Deo*, says Zanchy, I protest before GOD and in my Conscience, that I hold them no better than Schismatics, who account it a part of Reformation, to have no Bishops in the Church. And says Calvin, They are worthy of any Execration, who will not submit themselves to that Hierarchy, which submitteth itself unto the LORD. And Calvin for his own part, though he had not the Title, had as much Authority as ever Bishop of Geneva had; and Presbytery itself is little else than a Multiplied Episcopacy, setting up a Diocesan in every Parish, only with the Addition of an Unparalleld Pride, and Insolency into the Bargain. Beza the great Patron of Presbyterian Eldership, yet confesses it to be necessary, *Ut Presbyterio* *esset, et permaneret; That one be Pre-*

late over the Presbytery; and this not *pro tempore*, but to continue; and allows St. Jeron's Reason why it should be so, *In Remedium Schismatis*; For the avoiding of Schism. And I hope this Age will not yet forget, that when the Reverend Bishops were laid aside, when the influences of those Lights were restrained, what a Night of Darkness overspread the Face of the *English Church*; not unlike unto that which now threatens our *Northern Brethren*: for the same Arguments which the Presbyterians had fiercely used against the Bishops, were by the Independants unanswerably manag'd against themselves: and then there succeeded more Sub-divisions, the Anabaptist got up and bore Sway; the Fifth Monarchy Men made busle for the Rule; and at last, up starts the Quaker, and he'll hold forth to them all.

Thus (though they could all but too well agree to Ruine the poor Church of England) yet no sooner had they done that, which was, and still is their Design, but you see how they fell out among themselves about their particular Ends; and when they had pull'd down that which they maliciously call'd *Babylon*, the *English Jerusalem*, their Language

was so divided, that they could none of them build a *Babel* of their own.

Thus Religion, whose main business and design is to perswade Men to Unity, was generally made the occasion of Quarrel ; for no sooner had they gone off from the peaceable and pious Ways of the Church, but into how many By-paths of Error did they run ? and fled as fast from one another, as they did at first from us. And God knows this Leaven of Separation begins now to spread again as much as ever, and there are not wanting those, who as boldly as impiously give out, that the Unity of the Spirit cannot be better kept than by Dis-uniting ; that is, (though they differ amongst themselves) by uniting against the Established Religion, and make that blessed Spirit whose Fruit is Peace, and Love, and Gentleness, the Author and Fomentor of Discord and Strife, as if the fiery Tongues, he appeared in, had been design'd for Incendiaries, and the Zeal, signified by those sacred Flames, could not be better express'd, than in unkind Heats, and uncharitable Animosities ; and the rushing of the Wind, which filled the Room where

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the Disciples were met, portended onely Storms and Tempests to the Christian Church; and those to be bred within her own Bowels.

But to proceed; another piece of the Hypocrisie of the *Pharisees* was, in that their making long Prayers, and pretending to greater Mortification, Self-denial, and Contempt of the World, was only that they might the more easily and readily Defraud the Widdows and Orphans; and at the same time that they pretended to scorn all Secular Interests, they were the most covetous Persons living. And our home-bred *Pharisees* do not only imitate, but have out-done the Copy: for though they cry themselves up to be the great Lovers of the Life Eternal, yet if you mark them in their several Employes, and observe how they'll Equivocate and Lye to gain their Ends, and advance their Interests, you'll see that they prefer the Temporal, and that Gain is their Godliness; and that though they give out, they are all upon the spur to the *New Jerusalem*, are yet for all their haile, (if they had the power in their hands) as ready to make a Halt again in Church Lands as ever.

Again.

Again, as the *Pharisees* of old boasted a greater Tenderness of Conscience than other Men, when all the while 'twas but Hypocrisie ; for though they strein'd at a Gnat, they had a Conscience so wide as to swallow a Camel : So our Modern Zealots, though they are so tender as to scruple at a Ceremony, yet they have a Conscience so tough as to bear a Schisin. They are no Sabbath-Breakers or Swearers, ( for those are Sins of no Profit ) nor are they ordinarily drunk with Wine, without it be at another Man's charge, for that's both a disgraceful and a costly Sin ; but they are serious demure in all their Projects, and seek the Ruine of a Church in as great Sobriety, as *Julius Caesar* did that of a Commonwealth.

Another part of the Religion of the *Pharisees* lay in deriding the Persons, and censuring the Faults of other Men : And does it not pass (with several of our Separatists) for a very considerable piece of Religion, to speak contemptuously of others, to scorn a Priest, deride a Bishop, and mock a whole Profession. This is the Piety of too many of them, this is their  
Reli-



Religion, and this is the thing for which they so highly prize themselves; and if they should be denied this, if they should be stript (as 'tis fit they should) of their Zeal in scorning those they ought to value, if all that Heat which appears in them against the Persons of other Men were quencht, all that sour Leaven of theirs cast out, they would have very little to say for their being of any Religion: For if their Faith be observ'd by their Works, such as Patience, Humility, and Righteousness, those Graces wherein the Kingdom of GOD consists, you'll find them (without breach of Charity) far from being what they imagine themselves to be, namely, truly Pious. Nay, 'tis now become (such is the Age we live in) a main part of the Religion of some, first to invent and forge Lyes concerning the Persons and Lives of those who will not joyn with them in their Separation, and then with the greatest Pharisaical Demureness, spread and report them for Truths. And they are so far from accusing themselves for this, that they applaud themselves in it, and instead of looking upon themselves to be worse,



worse, (which I am sure every good Christian ought to do) they believe themselves to be better Men for so doing.

Again, as the *Pharisees* when ever they had the Power in their hands, were constantly cruel and bloody, so we have not forgot, how when our Saints in Buff had the Sword in hand, and their Blasphemous Teachers such Texts as this in their mouths, *To bind their Kings in chains, and their Nobles with links of iron*, how many Loyal Heads they brought to the Block; and to fill up their Inhumane Cruelty (true *Pharisee* like) they murdered the best of Princes; and the Thirtieth of *January* will for ever blysh in our *Englisch* Kalender, as well as the Fifth of *November*.

Lastly, The *Pharisees* were a proud and self-conceited Sect: And for our home-bred Separatists, notwithstanding their outward show of Humility, they are inwardly full of Pride; and of this take one Instance for all: Can there be a greater piece of Pride, than for a Person of very low Parts, and little Learning, of contemptable Education, and small Improvements, to separate from a Great and Admired Church,  
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the Church of *England*, and from the Devotions of the same in her Publick Liturgies, all contrived by the Wisdom, directed by the Learning, embraced by the Piety, Established by the Authority of such a Nation, Confirmed by many Acts of Parliament, and by as many Convocations, or Representatives of the Clergy, Sign'd and Seal'd by the Sufferings of many Confessors and Martyrs, I say, for an Audacious Schismatick full of nothing but Ignorance, to scorn or pitty all his Teachers, as Fools and Blind, is such an Arrogance, Self-conceitedness, and Pride, as no Rhetorick can express, no Charity excuse, no Humility not censure.

Thus do our Modern Separatists run parallel with the old *Pharisees*; And give me leave to tell you, (my Reverend Brethren) that 'tis the Duty of every one of us, to Caution the People committed to our Care and Charge, to beware of their Leaven: I know Prudence is to be consulted how to reprove Dissenting Brethren, but Courage and Resolution is never to be laid aside, and the more prevalent and resolute any  
Party

Party is, the more need of Courage to oppose it. Let them but once shew some true signs of their Repentance for what is past, by joyning Communion with us, and no Men living shall rejoyce more than we. But if instead of this, they study to raise their old Devil of Sedition again in the likeness of a Prophet, are still as active to spread abroad their four Leaven, and are still as industrious to proselite easie natur'd Men to their Faction as ever: shall we be so cowardly and treacherous to that Church of which we have the honour and happiness, not only to be Members but Ministers too, as not to tell our People (for all their coming in *Nomine Domini*) that Religion is but Hypocrisie, and endeavour (as much as in us lies) to lay open their De-lusions, that they may not be twice poison'd (by these Mountebanks in Divinity) in less than one Age.

And for you my worthy Brethren of the other Cloth, I hope a few Motives will perswade you to beware, especially if you please to remember, into what a sad Condition this Leaven of Hypocrisie once moulded this flourishing Church and Nation: For

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what things are there in Holy Writ (how Essential soever to Christianity) which have not been question'd and disputed, if not denied and rejected, since this four Leaven has been spread abroad amongst us? 'Tis to this alone we owe the raging of the Sea, and the roaring of the Waves, whereby the Madness of the People is oft exprest: 'Twas this Leaven of Schism, made Sacrilege and a Sale of the Crown-Lands, and Murdered GOD's Anointed in order to it; but for this we had never heard either of Plunder or Sequestration, the sound of those Names had not reacht our *English* Ears: In short, to this alone we owe the Legion not only of Creeds of Dogmatizings here amongst us, (since the Year 41. in especial manner) but even of Skepticism, Apostasie, and Atheism.

And now to conclude, (for I fear I have been too tedious) with a word or two to our Separating Brethren, and I heartily wish that I were but as able, as from the bottom of my Soul I am willing, to persuade them to joyn with us in the Publick Worship of God: One would think our

common Enemies ought to make them our Friends, and 'twould certainly do it, if they would but permit themselves either in Piety or Prudence to be provoked by them to Emulation: For if all sorts of Papists, even the *Sorbonists*, and the *Jesuites*, the *Dominicans*, and the *Fraiscans*, however differing in Opinions, and burning in Heats one against another, do yet agree against the Protestants, what should hinder all sorts of Protestants, the *English* especially (however divided in Opinions) from meeting together, and agreeing in the same Church of *England*, whose Reformation is made Authentick by the highest Authority under Heaven? But if they will not come in, if they will not cast out this Leaven of theirs, but are still resolved (let what Arguments as will be used) to be peevishly bent against us; yet we'll Treat them with Candor and Charity, and not cease to Pray to GOD for them, and humbly beseech him (for the sake of his Dearest Son, and our and their Blessed Saviour) in his due time, to heal all our Divisions, and make up all our Breaches, that so we may Serve him with one Mind  
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and and Mench, to the Glory of his Holy Name, the Good of his Church, the Honour of Their Sacred Majesties, and the Peace and Prosperity of the Nation, which He of his Infinite Goodness grant.

*Now to God the Father, to God the Son, and to God the Holy Ghost, be ascrib'd, as is most due, all Glory, Honour, and Praise, both now and for ever. Amen.*



Church of England, whose Reformation is made Antient by the highest Authority under Heaven. But if they will not come in, if they will not this way, we of them, but are still resolved (for what Argument as will be used) to be revivily bear against us: yet well treat them with Candor and Charity, and not state to Pay to GOD for them, and humbly beseech him (for the sake of his Dearest Son, and our and their Blessed Saviour) in his due time, to heal all our Divisions, and make up all our Breaches, that so we may serve him with one Mind